

MILLER

Vergil's use
of the Infinitive

Graduate School

A. M.

1902

Learning and Labor.

LIBRARY

OF THE

University of Illinois.

CLASS.

BOOK.

VOLUME.

1902 . M61

Accession No.



204
206 10/2

VERGIL'S USE OF THE INFINITIVE

BY

JOHN EZRA MILLER

B. L. MOUNT MORRIS COLLEGE '92

A. B. UNIVERSITY OF MICHIGAN '94

THESIS

FOR DEGREE OF MASTER OF ARTS IN LATIN

GRADUATE SCHOOL

UNIVERSITY OF ILLINOIS

1902

UNIVERSITY OF ILLINOIS

May 30

1902

THIS IS TO CERTIFY THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

John Ezra Miller

ENTITLED *Vergil's Use of the Infinitive*

IS APPROVED BY ME AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE DEGREE

OF *Master of Arts*

Herbert J. Barton.

HEAD OF DEPARTMENT OF *Latin*

INTRODUCTION

STATEMENT

THE VERB

THE INFINITIVE

IN ENGLISH

IN SANSKRIT

IN GREEK

IN LATIN

POETIC USE

INFINITIVE IN VERGIL

INDEPENDENT

EXCLAMATORY

HISTORICAL

DEPENDENT

ON NOUN

AS GERUND

SAME CASE AS NOUN

ON ADJECTIVE

ON VERB

KNOWING

THINKING

THINKING

BELIEVING

SEEING



Digitized by the Internet Archive
in 2013

<http://archive.org/details/vergilsuseofinfi00mill>

HEARING

REMEMBERING

KNOWING

IGNORANT OF

SAYING

SIMPLE ASSERTION

STRONG ASSERTION

PROMISE

CARRYING REPORTS

VERB OMITTED

WILLING

WILLING AND UNWILLING

UNWILLING

WILLING

DESIRE

DETERMINATION

EFFORT

URGING AND COMPELLING

ADVISE

ENTREAT

ORDER

FORCE

EMOTION

PLEASURE

SORROW

FEAR

FITNESS

ABILITY

PROPRIETY

NECESSITY

DESCRIPTION

BEGINNING

ENDING

CUSTOMARY

CONCLUSION

INTRODUCTION

STATEMENT

Before taking up the subject proper I wish to call attention to the scope and general treatment of my subject. This study of Vergil is confined to the Aeneid and the Eclogues. The treatment might have been made more complete had I included also the omitted infinitive which in itself would be an interesting subject to follow.

No language can be studied to the best advantage by itself. There are many points in it that are so closely related to cognate languages that they can not be fully understood without taking into consideration the history of these related languages. This being the case I do not feel that it is a digression to look briefly at the infinitive in languages other than Latin.

THE VERB

A verb is a word that denotes action, condition, or existence. It is usually that word which forms the nucleus around which is gathered that which is stated of the subject. The verb is the most important word of the sentence. The VERB is THE WORD of the sentence. That it was so felt may be seen from its derivation for it comes from the Latin word "verbum" which means "word". For my purposes it is best to divide the verb into finite and infinitive. When the verb is in the indicative, subjunctive, or imperative mood it is called finite because it is fully limited in its voice,

person, number and tense. When not fully limited in these respects it is called infinitive.

THE INFINITIVE

The infinitive is an abstract verbal noun. It gives us the verb in its most unlimited force. It has some marks that make it a noun, others that make it a verb. As a verb it has voice, tense takes the construction of the finite verb, and the adverb modifier. As a noun it has case and takes the adjective modifier. In gender it is always neuter. As a verb it is usually subordinate, being governed by some other important word to which it adds a further thought while it itself serves as a nucleus around which a dependent clause is built.

IN ENGLISH

The most common form of the infinitive in English is its use with the preposition "to". In fact, we are so accustomed to the presence of this little word that we seem to forget that we often make use of an infinitive where there are no traces of this word and where, if it were found, something would seem wrong. With the following words we regularly omit the preposition "to": bid, feel, dare, do, have, hear, let, make, need, see, may, can, will, shall, must.

In the early stages of our language the infinitive was declined as were the other nouns, only its declension was not so complete. The infinitive ended in "an" and to this ending was added "ne" which put the infinitive into the dative case and expressed

purpose. Thus "to write" was "writan" and in the dative it became "writanne". Before this form they also placed the preposition "to" and so had "to writanne". Later the "an" weakened to "en" and the "ne" to "e". By this weakening and cutting off process they finally came to the form of the infinitive that we use most.

The "to" had been placed before this dative form so long that it was looked upon as an essential part of the infinitive and so was allowed to stand with it. But as the preposition became fixed to the infinitive it was thought necessary to place before the "to" another word to express purpose. In this way they formed the habit of using expressions such as, "What went ye out for to see?" We must not forget that the fundamental idea of our infinitive is purpose and that this purpose was formerly expressed by using the dative case. Then too, bear in mind that our infinitive represents both the original infinitive and the gerund which our grammarians have been all too long in recognizing.

IN SANSKRIT

In the Indo-European languages the infinitive is a stereotyped form that comes largely from the dative and locative cases. In his Homeric Grammar Monro says: "The Infinitives of the oldest Sanscrit hardly form a distinct group of words; they are abstract Nouns of various formation, used in several different cases, and would hardly have been classed apart from other Case-forms if they had not been recognized as the precursors of the later more developed Infinitive." From this it will be seen that it is the later

development of the infinitive that has made its early history important and that if it had not been for the later use of the infinitive it would have been treated as any other noun.

IN GREEK

In Greek the noun-use of the infinitive is very marked. It is found both with the article and without the article. With the article it is found in all cases but only in the neuter gender and singular number. Its very frequent occurrence with the article enables one to see clearly how the Greek viewed this form of the verb. But this articular infinitive is not found in Homer according to the views of the best scholars. This, however, is to be accounted for by the fact that Homer does not use the the Attic article in its ordinary sense but in its demonstrative use.

In early Greek there was not only the dative case but also the locative and instrumental. These three cases were finally blended into the dative so that it assumed a broad scope. The Greek infinitive comes from these three cases. This dative-infinitive, if I may so call it, was used in connection with another verb to point out the action TO which the governing verb was directed or FOR which it was used. A very common use of the dative is to express purpose and from this it may be seen why the Greeks found the infinitive such a ready form with which to convey that idea.

IN LATIN

The Latin infinitive is a noun that denotes the action of the verb in the abstract. But because it has tense, governs the same

case as the finite verb, is limited to certain constructions and usually has the adverb modifier it is best to consider it as a part of the verb. It is the remains of a noun that was found in the dative and locative cases, and was primarily used to express purpose. Latin has the following ways of expressing purpose with forms that are verbs or have to do with verb forms: 1. The Subjunctive. 2. The Gerund. 3. The Gerundive. 4. The Future Participle. 5. The Supine. 6. The Infinitive.

That the infinitive should express purpose we are ready to believe as soon as we are told that it comes from an old use of the dative that had for its primary object the expression of purpose. That it should still have with it marks that point to this early dative use we would also expect. There are, however, two statements in our Latin Grammars that at once set us to thinking. And they are these: "The infinitive does not express purpose" and "The infinitive is used only in the nominative and accusative cases". But there are instances in which the infinitive does not confine itself to these two cases. However, the fact that it is indeclinable and that there is no definite article in Latin as there is in Greek makes it more difficult to show these uses as clearly as could otherwise be done.

POETIC USE

The Grammarian helps us out on these points, however, by telling us that there are some uses of the infinitive that are purely poetic. Some of these so called poetic uses are poetic and some

may not be. Some of them are doubtless due to a conscious or an unconscious imitation of the Greek language. To it Latin is closely related and the Greek poets time and again were the models to which the Latin poets looked for help and guidance. Others are due to an imitation of the earlier use of the Latin infinitive. And others, again, were no doubt due to the fact that the Latin language, like all other languages as long as they are spoken and written, was undergoing a continual change. Some of this change will be in the nature of a growth and some in the nature of a decay.

A living language is always broader than one would judge it to be from a study of its Grammar. Why may not a dead language be broader than the Grammar to which we force it to conform? The poet and his syntax must be a part of the people and the syntax of the people for whom he writes. If a poet to day were to write in such a style that his use of words were entirely different from that of the people for whom he writes, how many would read his works? To us Latin is a dead language but to the Roman it was very much alive. Hedged in, as it is to day by endless rules, the young student who begins its study is led to believe that the Roman must have had a hard time of it to remember all the rules by which he was to talk. The only wonder is that so many have the courage to begin the study of this language.

Editors of the Latin poets find it necessary to call special attention to poetic constructions. Among these special construc-

tions to which they call attention is the use of the infinitive. Before me is a recent edition of Vergil. In treating the infinitive the author says the following: "The complementary infinitive often virtually expresses purpose." "The complementary infinitive is often virtually the direct object of the verb on which it depends." The infinitive is often virtually an ablative of specification with the participle and the adjective." Again after discussing the infinitive with nouns the same author says, "Prose writers would have used the genitive with the gerund instead of the infinitive." Note well the two words "often" and "virtually". They are suggestive. I am confident that this particular edition will be more helpful to the student of Vergil in acquiring a clear understanding of the infinitive than most of the ordinary Grammars.

It is a serious mistake to read a poet through prose glasses. I see no reason why the student should not learn that this is the poet's way of writing and that in writing thus he is guilty of violating any principles of the Latin language. That language was broad enough and flexible enough to allow not only the historian, the philosopher, the orator to express his thoughts, but also the poet. If in all respects the poet should write as the prose writer he would cease to be a poet. As the prose writer should not be asked to conform to the usage of the poet, so it is unjust to ask the poet to conform to the usage of the prose writer. Each interprets and uses the language as he feels is consistent with the usage of those who know it best.

THE INFINITIVE IN VERGIL

Turning now from these more general statements we are ready to begin the study of Vergil's use of the infinitive. The text from which I quote is that of Ribbeck. When merely numbers are given the reference is to the Aeneid. When the reference is to the Eclogues it will be so stated. It seems impossible to find an outline for the infinitive that is consistent with itself in all respects. But as one must have one, even if not consistent, I have seen fit to discuss it in the following manner. Having given a complete outline of my subject on pages one to three I deem it unnecessary to repeat it here. The infinitive falls into two general classes which are, 1. The independent infinitive. 2. The dependent infinitive.

THE INDEPENDENT INFINITIVE

The independent infinitive has these two divisions: 1. Exclamatory. 2. Historical.

To call any infinitive independent is, I well know, open to criticism. For in the earlier stages of the language they did, no doubt, depend on some other verb. But I am discussing the infinitive as Vergil used it and not as it once had been. To all appearances those early constructions that led to these two infinitives had been completely lost to the Roman mind. Just as we daily make use of constructions that are out of the ordinary without thinking of their origin so the Roman found himself using his own language.

We reject, "It is me", because "me" is objective. We always

say, "You are the man", forgetting that once "you" was only used as an objective plural. "You" had to fight its way into our language for its present position just ^{as} "me" is now doing. On the ground that the Roman mind did not go through the psychological process of supplying the verb, or even of thinking of it, I feel justified in making this classification.

THE EXCLAMATORY INFINITIVE

When Cicero said, "O fortunatam rem publicam", he expressed without a verb that which at one time required a verb. In time of excitement to gain force we drop all but that which is essential. This it was that gave rise to the accusative of exclamation in Latin. The Romans also had a use of the infinitive that had a similar history. Vergil nowhere uses a verb on which the infinitive of exclamation depends but he furnishes the two points that suggest the once present finite verb. He has the subject in the accusative case and in three of the five times that he uses this infinitive he has the enclitic "ne". The enclitic undoubtedly has passed over from the omitted verb.

The first instance of this infinitive is in l. 37 - 38.

Mene incepto desistere victam

nec posse Italia Teucrorum avertere regem ?

Here the infinitive expresses scorn. In ll. 269 gives another case where scorn is the thought brought out. But let me call attention to the fact that Wagner and Ribbeck have so changed the order of the lines in this passage that they make the infinitive

"invidisse" depend of "referam" in line 264. For this change, however, there is said to be no manuscript authority. Since the passage is perfectly clear as it stands there seems to be no reason why this should not pass as an exclamatory infinitive.

The other sentences in which this infinitive is found seem to express a lament. Here is 1, 97 - 98.

Mene Iliacis occumbere campis

non potuisse tuaque animam hanc effundere dextra.

It will be proper to note that the exclamatory infinitive "potuisse" is followed by two infinitives so that there are really six instead of five infinitives of exclamation. The other passage is found in 5. 615-616.

Heu tot vada fessis

et tantum superesse maris, vox omnibus una.

This passage is also noted as the only one of this class that is used as the subject of a verb - "est" is to be supplied - and "vox" is in the predicate.

The exclamatory infinitive did not have a strong hold on our author.

THE HISTORICAL INFINITIVE

The subject of the infinitive is always in the accusative case except with the historical infinitive. The historical is the infinitive used in rapid narration, with the nominative case as subject, to represent an indicative, usually of past time. This time is usually the imperfect in Latin.

Lane calls it the infinitive of intimation because it merely intimates the act without defining definitely the time, the number, or the person.

The origin of this infinitive has never been satisfactorily explained. A common theory is that it depends on some verb that has been dropped. This is the explanation that Quintilian gave of it. He says in book IX. 3, 58. *At per detractionem fiunt figurae brevitatisque maxime gratia petuntur. - - - cum subtractum verbum aliquod fatis ex ceteris intellegitur, "stupere gaudio Graecus". Simul enim auditur "coepit".* Now that was well enough for the rhetorician who was seeking for an explanation but we have to do with the language as the poet and the people used it. It does not seem reasonable to me that Vergil had this or any other word in mind when he made use of this infinitive. Rather do I think that he found the construction in use and, without troubling himself about its origin, he brought it forward whenever he found that it answered his purposes.

It is often a question whether the infinitive depends on a substantive or verb, or whether it is used independently. In this as in many other instances each one must be his own judge. Whichever way he decides he will find some one to sanction his conclusion.

I find that Vergil has not used the historical infinitive in his eclogues. In the Aeneid he uses it 59 times. Two of these are found in 2. 775.

Tum sic adfari et curas his demere dictis.

Ribbeck rejects this line but since other editors print it without calling attention to any reason for rejecting it I include it in my list. This is the only passage in which the subject is not expressed.

The subject of this infinitive is never in the second person. It is always in the third person except in the following passages where it is in the first plural. In 2. 685 - 686 we have,

Nos pavidī trepidare metu crinemque flagrantem
excutere et sanctos restinguere fontibus ignis.

And in 3. 666 - 667 we have,

Nos procul inde fugam trepidi celerare recepto
supplice sic merito tacitique incidere funem.

Vergil prefers the active to the passive infinitive using the former about eight times as often as the latter. In about half of the passages he precedes or follows it by the present tense so that he hardly bears out the statement that this infinitive is found chiefly with a historical tense. At times he has an indicative in the same sentence. Only in ll. 822 does he have it in a relative sentence and even then the relative is in the ablative case. The expression is, "quicum partiri curas". The relative is an old ablative feminine. In one out of six cases he has only one infinitive. He prefers writing two and three of them together. Only once does he pass beyond three and there he sets the limit at four. This is in ll. 789 - 792.

Turnus paulatim excedere pugna
 et fluvium petere ac partem quae cingitur unda;
 acrius hoc Teuceri clamore incumbere magno
 et glomerare manum.

There are, however, other infinitives that may be regarded historical by some. A few of these we will now notice briefly. In 1. 423-425 we have,

Instant ardentes Tyrii, pars ducere muros
 molirique arcem et manibus subvolvere saxa,
 pars aptare locum tecto et concludere sulco.

It is simply a question as to whether these infinitives depend on "instant" or not. Now in 2. 627 we have "instant eruere", and in 10. 118-119 he says,

Interea Rutuli portis circum omnibus instant
 sternere caede viros et moenia cingere flammis.

Cicero too follows this verb with the infinitive. In Verr. 2.3, 59, #136 he writes, Instat Scandilius poscere recuperationes. With these examples before me I feel like casting my lot with those who think that these infinitives are not historical but depend on the verb that introduces the passage.

What is to be said about such an expression as is found in 6. 49 ? With its setting it runs,

Maioresque videri
 nec mortale sonans, adflata est numine quando
 iam propiore dei.

This does not strike me as historical. Rather do I think that a form of "esse" is to be supplied and that this infinitive has the force of the Latter Supine. With this explanation the meaning is the same as if we had "maior est visu". There are several similar passages but as I have placed them under the adjective they will be discussed at that place.

I will now give a list of the historical infinitives with the places where each is found. The list is arranged alphabetically. This has the disadvantage of not giving the books in order but it shows at a glance what words are so used and also whether there was a tendency to repeat the same word.

abscondere 5. 685;
 adfari 2. 775,
 apparere 8. 17,
 celerare 3. 666; 9. 378,
 claudere 11. 883,
 credere 4. 22; 10. 289,
 colere 4. 422,
 confugere 8. 493,
 consurgere 10. 299,
 defendere 8. 493,
 demere 2. 775,
 effundere 9. 509,
 detrudere 9. 510,
 exaudire 6. 557; 7. 15,

excedere	9. 789,
excutere	2. 686,
exurere	3. 141,
ferri	7. 78,
fidere	9. 378,
fluere	2. 169,
glomerare	9. 792,
impleri	8. 216,
incidere	3. 667,
incumbere	9. 791,
inferre	10. 300,
misceri	12. 217,
mugire	8. 215,
parari	2. 132,
partiri	11. 822,
petere	9. 790,
prodire	6. 199,
quaerere	2. 99,
referre	2. 169,
relinqui	8. 216,
restinguere	2. 686,
ruere	8. 689,
saevire	7. 18,
sonare	6. 557,
spargere	2. 98,

spectare	5. 655,
servare	10. 288,
spumare	8. 690,
tendere	5. 686, 9. 377,
terrere	2. 98,
tollere	2. 699; 6. 492,
trepidare	2. 685; 5. 491; 9. 538,
ululare	7. 18,
velle	9. 531,
vertere	6. 491,
videri	10. 267; 12. 216,
vocare	5. 686.

From this list it will be seen that Vergil uses 51 different verbs in this class of infinitives. Of this number 44 occur only once, six twice, and one three times.

INFINITIVE WITH NOUNS

There are in Vergil a number of passages in which he makes use of the infinitive joined with a noun. In some cases the infinitive is closely joined in thought with the noun and must have been a vital part of it. In other instances there is not a very close relation. That this infinitive appealed to Vergil in its noun force there can be not the least doubt. That in some passages it was used in the same way as, or as a substitute for the gerund, there seems to be ample proof from his own writings. Some of these infinitives may have been used as predicates. I shall discuss them

as follows: 1. As Gerund. 2. Same Case as Noun.

INFINITIVE AS GERUND

The best way to discuss this infinitive is to turn directly to the text and study the examples that the author has left. In 6. 133 - 135 I find,

Quod si tantus amor menti, si tanta cupido
bis Stygiis innare lacus, bis nigra videre
Tartara, - - -.

Does this mean the same as if he had written "cupido innandi" and "cupido videndi"? I think it does. Of course one would not think of using the gerund construction in anything but short expressions. Is not the meaning the same here as in the construction found in 10. 846?

Tantane me tenuit videndi, nate, voluptas?

True we have "voluptas" instead of "cupido" but does not the force of the gerund seem to be the same as that of the infinitive? I think that one could easily be substituted for the other.

Again, when he says in 5. 183 - 184,

Hæc læta extremis spes est accensa duobus,
Syrgeto Mnesticque, Gyan superare morantem,

does he not seem to have the same thought in mind as when he writes 2. 137?

Nec mihi iam patriam antiquam spes ulla videndi.

Notice also the following passages and see how they call our attention to the fact that Vergil understood that one of these

might be used or the other. In 10. 90 - 91 we see,

Quae causa fuit, consurgere in arma

Europaeque Asiaeque et foedera solvere furto ?

But in Eccl. 1. 26 he puts it thus;

Et quae tanta fuit Romam causa videndi ?

It seems to me that the most natural way of disposing of such uses of the infinitive is to say that they are equal to the gerund in the genitive case. But it may not be out of place to look a little farther.

Turning now to 9. 12 I find,

Quid dubitas ? nunc tempus equos, nunc poscere currus.

The poet hardly meant to read "poscere" as subject of "est", nor did he think of it as predicate. Neither of these interpretations seems to bring out the full meaning. Is "tempus est poscere" the same as "tempus est postulatio"? That can not be, for the thought is not "The time is the demanding". Perhaps Vergil has left us something that will throw light on his meaning in this line. When Aeneas was planning to leave Carthage he said (4. 293 - 294),

Temptaturum editus et quae molleissima fandi

tempora.

Do you know any way of explaining such a construction that will be so expressive as the "genitive case of the infinitive"? But since the Grammarians tell us that the infinitive is used only in the nominative and accusative cases, I may not say more than that this infinitive is used as the equivalent of the gerund and that the

poet uses it by special license.

Notice still further a similar use with "copia". Book 9. 484-485 reads,

Nec te, sub tanta pericula missum,
adfari extremum miserae data copia matri ?

The following line found first in l. 520 and repeated in ll. 248 illustrates the parallel use of the gerund.

Postquam introgressi et coram data copia fandi.

There is a passage of a doubtful nature found in ll. 324.

--- sociis dare tempus humandis
praecipitant curae --.

This infinitive may depend on the noun, or on the verb. Again, it may depend on both. Connington says that the verb is intransitive and that the infinitive goes with the noun. Papillion and Haigh say that the verb is transitive and that the infinitive is equal to "ut det". I have classed it under the noun although I can have no serious objection to those who class it otherwise.

The following is a list of nouns with which the infinitive seems to have a use that would justify calling it the genitive case. Many will not agree with the classification here given. The best that can be done is to consider each case on its own merits.

amor - 2. 10, 11; 3. 290(2); 12. 282.

causa- 10. 90, 91.

copia - 9. 483.

cupido - 2. 350; 6. 134 (2).

cura - 1. 704 (2); 6. 655; 7. 443; 9. 159, 160, 758 (2);
 11. 324; Eccl. 8. 89.
 fides - 3. 374.
 fiducia - 10. 277 (2).
 invidia - 4. 349.
 ira - - 2. 576 (2).
 labor - 1. 77; 6. 128 (2).
 omen - - 7. 173.
 potestas - 3. 670; 4. 565; 7. 591; 9. 713, 739.
 sententia - 10. 239.
 spes - - 5. 184.
 tempus - 5. 683; 6. 45; 9. 12; 10. 441, 512.
 virtus - 10. 712 (2).

This list contains 16 words. Of this number 6 are found with the infinitive but once. "Cura" leads in this construction having 10 infinitives depending on it.

SAME CASE AS NOUN

But there is another class of words that takes the infinitive and with this class the infinitive seems to be in the same case as the noun. It is either in apposition or in the predicate. These two I have not distinguished in my classification. It would add nothing to a clear understanding and often there is a difference of opinion as to which is the subject and which the predicate. It will be noticed that with many of these words the thought is the same as if a word of saying had been used. Take this common ex-

pression found in l. 532 - 533.

Nunc fama minores

Italiam dixisse ducis de nomine gentem.

This viewed in one way is really Oratio Obliqua. But since the infinitive depends on the noun and not on the verb I prefer to class such uses here rather than with some other class. Sometimes this infinitive is almost equal to the infinitive after a verb of decreeing. Such a use is seen with "animus" in 3. 60 - 61.

Omnibus idem animus, scelerata excedere terra

linqui pollutum hospitium et dare classibus austros.

These infinitives are in apposition with "animus", and yet it is plainly seen that the thought is the same as if the writer had made use of some verb of resolving or deciding. This use is so well understood that it will not be necessary to discuss it at length.

The infinitive with "fama" is found 17 times. And of this number 12 are in the third book. Once the term is "fama occupat", twice it is "fama volat", 14 times it is "fama est". But let me say that two of these have the "est" omitted.

With "fas" it seems best to take the infinitive as subject and "fas" as predicate. I see that this is found 18 times and that the rule is not to omit the form of "esse" that serves as the verb. "Nefas" which is found with this construction only three times always omits the copula.

I must now look at 2. 61 - 62.

Fidens animi atque in utrumque paratus,
seu versare dolos seu certae occumbere morti.

What governs these infinitives ? Do they depend on "paratus" or are they in apposition with "utrumque" ? The latter seems to be the proper interpretation. These infinitives explain the two things for which Sinon was prepared.

Let us look at one more selection. Book 3. 240-241.

Invadunt socii et nova proelia temptant,
obsceñas pelagi ferro foedare volucres.

Some hold that the infinitive depends on the idea of effort that is found in the verb. But those who say that the infinitive is in apposition with "proelia" seem to me to come much nearer the true interpretation of the sentence. For does not this infinitive tell us what the new warfare was ?

The list of nouns that come under this class is as follows:

animus - 3. 60, 61; 4. 639 (2), 640; 10. 715; 11. 324.

ars - - 6. 852, 853 (2).

fama - 1. 533; 3. 121, 123 (2), 166, 295, 296, 297, 579,
580, 582, 695; 8. 555, 600; 10. 640; 12. 737.

fas - 1. 77, 205; 2. 157, 158 (2), 402, 778; 4. 113, 350;
5. 800; 6. 63, 266, 267, 563; 7. 692; 8. 307,
502; 12. 27.

fata - 9. 139.

ius -- 12. 315.

ludus - 9. 606.

mos -- 1. 336, 337; 7. 730.

nefas - 2. 719; 6. 391; 8. 173.

nuntius - 6. 457; 7. 436; 9. 693 (2); 11. 449, 450.

opus -- 10. 468.

pars -- 7. 266.

proelia - 3. 241.

sors -- 7. 256 (2), 257.

salus - 2. 354.

utrumque - 2. 62 (2).

With a demonstrative.- 1. 139; 10. 279.

INFINITIVE WITH ADJECTIVES

The infinitive may depend on an adjective. In Early Latin it was found with these three adjectives - paratus, consuetus and defessus. One can not but be struck with the fact that these three are adjectives that came directly from the perfect participle. But later writers did not confine themselves to these three. Especially did the poets extend this construction. By keeping in mind the noun use of the infinitive and by remembering how readily the form lends itself to the meter this does not seem strange. Then too, if the infinitive was found with three adjectives why should it not depend on more ?

In some instances the infinitive with an adjective seems to be in the same case as the adjective, that is, the infinitive seems to be a pure noun in the nominative or accusative case and the adjective in its neuter form modifies it direct. Others seem

to have the force of another case and the adjective agrees with some other noun and not with the infinitive. Especially do the genitive, dative and ablative cases suggest themselves with certain words.

Some of these uses we will now look at more in detail. In 12. 290 I find,

----- avidus confundere foedus.

What may be the force of the infinitive here? We know that this adjective is commonly followed by both the genitive and the dative cases in Latin prose writers. This may lead us to expect the infinitive in poetry as a substitute for the genitive of the gerund. In line 430 Vergil has "avidus pugnae" which seems best taken as a genitive.

In 9. 511 we have,

Adsueti longo muros defendere bello.

This adjective is found with the infinitive four times. Notice that it is one of those adjectives that come directly from a verb and that some would rather place it under the verb class. If the thought is "trained by defending" it would seem to have the ablative force; but if it is "trained to something" it would seem to be a dative use. Turning to 7. 746 - 747 I read,

Horrida praecipue cui gens adsuetaque multo
venatu nemorum, duris Aequeicula glaebis.

The ablative here seems to have the same force that we might expect of an infinitive. But when we go to 7. 400 we have,

Ille, manum patiens mensaeque adsuetus erili.

Both of these cases are commonly found with this adjective. With the ablative we see the means or specification, while with the dative we see the purpose or end. Neither was foreign to the language and so the infinitive was not felt to be out of place.

We are so accustomed to the frequent use of the infinitive with adjectives in our own language that we are ready for anything in that line in Latin. Corresponding to our use of the infinitive with "good" I find a like use in *Eccl.* 5. 1 - 2.

Cum non, Mospo, boni quoniam convenimus ambo,
tu calamo inflare levis, ego dicere versus.

But this is the only instance in which he follows this adjective with the infinitive.

Turning now to 4. 564 I read,

Ille dolos dirumque nefas in pectore versat,
certa mori.

True, the adjective "certus" is the same as the participle of "cerno". So far as I can see Vergil uses it in its adjective sense rather than in its participial meaning. Perhaps these passages in which he has placed different constructions close together are the ones from which the poet's free use of the infinitive may be best learned. He says in 4. 554 - 555,

Aeneas celsa in puppi, iam certus eundi,
carpebat somnos rebus iam rite paratis.

This may suggest that the gerund is the proper thought that the infinitive is to have.

The infinitive with "dignus" seems to have the force of an ablative. In 6. 173 we have,

- - - - - si credere dignum est.

Eclogue 5 has two cases of this adjective. The first in line 54.

Et ipse fuit cantare dignus.

The second is in line 83,

- - - - - erat tunc dignus amari.

There are several adjectives in the comparative degree that have infinitives that can not have any other force than the ablative case. Because the copula is not expressed some may take these as historical infinitives but that seems to be uncalled for. Perhaps it would be well to read them here. Book 9. 772-773 has,

Quo non felicior alter

iungere tela manu ferrumque armare veneno.

In 6. 49 we find, "maior videri".

And in 10. 458 he says "ire

prior Paras". In 6. 164-165 I read,

Quo non praestantior alter

aere ciere viros Martemque accendere cantu.

Notice that each of these adjectives has a noun to modify and so can not hold the same relation to the infinitive as in those cases where we have a neuter adjective and no noun for it to modify.

"Maiores videri" can not differ materially from the supine as found

in "miserabile visu", or "terribiles visu formae" (6. 277).

The double construction after "nescius" shows the noun use of the infinitive very well. I quote from 10. 501-502.

Nescia mens hominum fati sortisque futuræ

et servare modum, rebus sublata secundis.

Certainly these two constructions after this adjective must be the one equal to the other.

The infinitive with "satis" is freely used. In no case is the copula omitted. In some respects it would seem better to think of this infinitive as the subject of the verb and the adjective as a mere modifier the same as if it modified a noun, but in other respects it seems that the adjective has a greater influence over the infinitive than this. What is true of "satis" is also true of "necesse" only it is seldom found in Vergil. Let us look at 4. 612- 613.

Si tangere portus

infandum caput ac terris adnare necesse est.

This is the same as if we had "oportet".

I turn now to a construction that is closely related to the infinitive with adjectives. So closely that I have placed them with this class. In three of these passages we have a predicate genitive that seems to make the expression equal to an adjective. In the last passage we have a dative case.

Book 1. 33.

Tantæ molis erat Romanam condere gentem.

Book 1. 600-601.

Grates persolvere dignas

non opis est nostrae.

Ecl. 3. 108.

Non nostrum inter vos tantas componere litis.

Book 9. 775-776.

Cui carmina semper

et citherae cordi numerosque intendere nervis.

These sentences stand midway between the infinitive with an adjective and the infinitive with a form of "sum" meaning "it is possible". Vergil uses both sparingly.

Here follows a list of the adjectives that take the infinitive.

adsuetus - 7. 807 (2); 9. 511; 11. 495.

aequum - 12. 21 (2); Ecl. 5. 4.

aequius - 11. 115.

avidus - 12. 290.

bonus - Ecl. 5. 2 (2).

certus - 3. 686; 4. 564; 9. 153; Ecl. 10. 53.

dignus - 6. 173; Ecl. 5. 54, 89.

felicior - 9. 773 (2).

indignum - 10. 74, 75.

insuetus - 10. 364.

maior - 6. 49.

misericum - 12. 645.

nescius - 10. 502; 12. 527.

necesse - 4. 612, 613; 6. 514; 738.

nefandum - 10. 84.

paratus - 5. 108; 12. 38; Ecl. 7.5.

par - - - 12. 345 (2).

praestantior - 6. 165 (2).

prior - - 10. 485.

peritus - Ecl. 10. 32.

potis - - 3. 671; 9. 795; 11. 148.

quale - - Ecl. 5. 47.

satis - - 2. 103; 3. 653; 5. 785, 786; 6. 487; 9. 140(2),
654; Ecl. 4. 54; 6. 24; 7. 34; 10. 70.

satius - 10. 59; Ecl. 2. 15.

suetus - - 3. 541, 542; 5. 403 (2).

tantum - - Ecl. 10. 46.

verius - - 12. 605 (2).

With some noun - 1. 33; 600; 9. 776; Ecl. 3. 108.

THE INFINITIVE WITH VERBS

STATEMENT

The great majority of infinitives that are used depend on a verb. In dealing with this class I have seen fit not to use the complementary infinitive. It has always seemed to me that we call that the complementary infinitive which is left over after we have

disposed of all others. Having started out to see on what classes of words the infinitive depends, it is only natural that I am concerned with the classes of verbs with which it is found. The verbs may be classed as follows if one bears in mind that these terms are used in a very general way. 1. Verbs of Knowing. 2. Verbs of Willing. 3. Verbs of Fitness. 4. Verbs of Description. These will now be studied in the order named. It is my purpose to give, 1. The sub-classes under each. 2. Discuss each sub-class. 3. Follow each sub.-class with its references.

THE VERBS OF KNOWING

Under verbs of knowing we have the following classes: 1. Thinking. 2. Seeing. 3. Knowing. 4. Saying. These with their various divisions are now before us.

THINKING

Verbs of thinking have these two classes: 1. Thinking. 2. Believing. The most common verb of thinking that takes the infinitive is "puto". This may have the subject-accusative as in 2. 43-44.

Aut ulla putatis

dona carere delis Danaum?

But the subject is not essential as may be seen from 6. 454.

Aut videt aut vidisse putat per nubila lunam.

"Reor" is common for a verb of thinking. It too, may be followed by the infinitive with the subject-accusative or it may be without it. When the subject is not expressed there is no diffi-

culty in knowing what it would be if it were expressed. This can be well seen in 2. 25.

Nos abiisse rati et vento petisse Mycenae.

The connection with the preceding at once tells us who is meant. For an example of the subjectaccusative turn to 4. 45 - 46.

Dis equidem auspiciis reor et Iunone secunda
hunc cursum Iliacas vento tenuisse carinas.

That is a verb of thinking which suggests something to one's mind even if it does not ordinarily have that meaning. Such is the verb "succurro" in 2. 317.

Pulchrumque mori succurrit in armis.

The common meaning of this verb is "to run to the aid of", or a thought that borders on that, but here it falls under thinking. Only here does it take the infinitive.

The verbs under this class are as follows :

dignor - 4. 192; 10. 733 (2), 866; Ecl. 6.1.

meditor - 1. 673 (2).

puto - - 2. 44; 5. 96, 380; 6. 454; 7. 704, 705; 8. 42; 10.
627; 11. 686.

reor - - 2. 25 (2); 4. 46; 5. 24; 6. 690; 7. 370, 272; 9. 253;
11. 712.

succurro - 2. 317.

Under verbs of thinking I have also a second class. This class is made to accommodate "credo" which is a little stronger than mere thinking. As a rule one believes that about which he

has been thinking and not that upon which he has bestowed no thought. In all instances where this word is followed by the infinitive the subject-accusative is expressed. Let one citation suffice for this use. Book 1. 218 - 219.

Seu vivere credant

sive extremæ pati nec iam exaudire vocatos.

It is found in these places :

1. 218, 219; 2. 43; 3.186; 4.12, 34, 500; 3.147, 601, 692; 7.353;
10. 457, 547, 647; 12.509; Ecl. 3.35.

SEEING

There are several verbs of seeing that are followed by the infinitive in Vergil. Of these the most common by far is "video". And at this point let me say that the three verbs that take the infinitive most often are, "video, iubeo, possum". Considering the character of his writings and the meaning of these words this need not seem strange.

Verbs of seeing are very often followed by the present participle instead of the infinitive. With the participle the action is emphasized as going on. With the infinitive the continuance is not so prominent. An example of the participle is found in 12. 638.

Vidi oculos ante ipse meos me voce vacantem

Murrænum.

But I notice that this is also followed by an infinitive so that this is not the best illustration. Let us go to 10.572-573 where

no infinitive follows.

Atque illi longe gradientem et dira fromentem
ut videre.

Sometimes the verb is in the active voice as in 2. 347.

Quos ubi confertos audere in proelia vidi.

Or we may have the verb in the passive personal as in 2. 279-280.

Utro flens ipse videbar
compellere virum et maesta expromere voces.

Again we have the verb followed by a direct object and also by the infinitive. See 8. 107 - 108.

Ut celsa videre rates atque inter opacum
adlabi nemus et tacitis incumbere remis.

The best manuscripts have "tacitos" instead of "tacitis" but most editors think that this must be a gloss. "Rates can not be the subject of "incumbere". Therefore the subject must be understood.

Another verb of seeing is "sentio". Its first use is in 1. 124-126 when the infinitive follows.

Interea magno misceri murmure pontem
emissam hiemem sensit Neptunus et imis
stagna refusa vadis.

I have taken this passage not only because of the infinitive but also to call attention to the participle which may at times be an infinitive without "esse". In this case it seems best to me to consider them as infinitives. Each passage must be settled on its own merits. There can be no fixed rule by which we call them

one or the other. I do not find editors agreeing on this point. In some cases I have seen one call special attention to the fact that the participle is to be considered as an infinitive, while another said that it is only a participle. I have erred probably rather in making too few of them infinitives than in making too many so.

But there is another passage that has the infinitive with this verb that deserves notice. Book 2. 377.

Sensit medios delapsus in hostis.

Here we have the infinitive "delapsus (esse)" with the participle in the nominative case. The construction is very common in Greek but uncommon in Latin. There seems to be no good reason for taking this as a participle and so use "sensit" absolutely. Horace also has two cases in which he attracts the accusative to the nominative case. The first is found in Od. 3. 27, 73.

Uxor invicti Iovis esse nescis.

The other is in Ep. 1. 7, 22.

Vir bonus et sapiens dignis ait esse paratus.

The following is a list of the verbs of seeing.

cerno - 2. 696; 4. 47; 5. 26, 27; 6. 826; 7. 69(2), 70;
9. 243; 10. 462; 11. 703.

invenio - 2. 706.

persentio - 4. 90, 91.

prospicio - 4. 409; 6. 386 (2); 9. 33, 34; 12. 595, 596 (2).

respicio - 5. 666; 10. 268, 269.

sentio - 1. 124, 125, 126; 2. 377; 5. 867; 9. 354; 10. 623;
12. 495.

video - 1. 128, 129, 396 (2), 509; 2. 271 (2), 280 (2), 347,
624, 625, 683, 684 (2), 732, 731; 3. 1, 52, 90, 91, 92, 150, 153
(2), 173, 205, 206 (2), 518; 4. 411, 416, 454, 455, 460, 463 (2),
466, 468, (2), 470, 490, 491, 557, 566, 567 (2), 586, 587; 5. 231,
612 (2), 637, 723; 6. 419, 453, 860; 7. 73, 74, 75 (2), 77 (2),
101 (2), 290 (3), 374, 406, 407; 8. 32, 35 (2), 108 (2), 361,
525, 526, 529 (2), 677 (2), 708 (2); 9. 20, 111, 145, 195, 196,
318, 352, 353, 550; 10. 140, 365, 455, 652; 11. 146, 179, 349, 350,
393, 395, (2); 12. 2 (2), 3, 147, 149, 222, 223, 408, 543 (2), 640
(2), 811, 839, 910, 936; Ed. 1. 76; 3. 11, 18; 6. 28 (2); 8. 97
(2), 98, 99; 9. 35, 36; 10. 59.

KNOWING

The third class of knowing verbs is the verbs of knowing.
There are the following classes. 1. Hearing. 2. Remembering.
3. Knowing. 4. Ignorant of.

Class one always expresses the subject of the infinitive as
in 6. 791.

Hic vir, hic est, tibi quem promitti saepius audis.

Of this class there are only two words and these with the referen-
ces are here given.

accipio - 7. 47.

audio - - 1. 19, 22 (2); 4. 562; 6. 791.

Only two verbs come under words of remembering. Of these the chief one is "memini". It may be followed by the infinitive with or without the subject-accusative. Or the infinitive clause may be coordinate with the direct object. Here are three selections that illustrate these three uses in the order named. In l. 619 we have,

Atque equidem Teucrum memini Sidona venire.

Book 6. 851 says,

Tu regere imperio populos, Romane, mementote.

Lcl. 7. 69 reads,

Haec memini, et victum frustra contendere Thyrsim.

These words are as follows.

memini - l. 619; 2. 549; 6. 851; 7. 126, 127, 206; 8. 159;

Vel. 1. 17; 7. 69; 8. 88; 9. 52.

repeto - 3. 134, 135.

The third class of knowing verbs includes those that mean to know and learn. There is a tendency among them to take the meaning of know how or learn how. When this meaning attaches itself there can be no subject to the infinitive. "Disco" in addition to the infinitive may also take a noun in the same connection. With an infinitive clause it is found in l. 630.

Non ignara mali miseris succurrere disco.

But in 6. 620 there is also a noun.

Discite iustitiam moniti et non temnere divos.

These four verbs are all that belong to this class.

agnosco - 3. 181.

disco - 1. 630; 5. 222; 6. 620; Eccl. 4. 42; 10. 61.

nosco - 8. 316, 317 (2).

scio - 1. 63 (2); 5. 130, 131; 10. 905; 12. 795.

The last division is found only in one word and the word is found with the infinitive only in 4. 96 - 97.

Nec me adeo fallit veritam te moenia nostra
suspectas habuisse domos Carthaginiis altae.

SAVING

The verbs of saying form a larger class than the other verbs of this division both as to number of verbs followed by the infinitive and the number of passages in which it is found. There are five classes. 1. Simple Assertion. 2. Strong Assertion. 3. Promise. 4. Carrying Reports. 5. Verb Omitted.

By simple assertion I mean that class of verbs that tell us something without laying special stress upon what is said. They tell us the cold fact and do not emphasize the statement nor do they suggest that the news was brought by messenger. An illustration of this class is found in 8. 119 - 120.

Dicite lectos

Dardaniæ venisse duces socia arma rogantis.

The verbs of simple assertion are as follows:

aio - 4. 508, 509.

dico - 4. 205; 7. 410; 8. 12, 120; 9. 590, 591, 592; 10. 567.

loquor - 1. 731; Eccl. 5. 27; 6. 76, 77.

narro - 9. 742.

Some verbs assert and they make their statements very strong. One of these is "cano". It carries with it the idea of saying something prophetic. It is well used with the statements of a prophet as in 2. 176 - 177.

Extemplo temptanda fuga canit aequora Calchas

nec posse Argolicis excindi Pergama telis.

Under this class belongs also such a word as "fateor". It furnishes a statement in the form of an acknowledgement. Notice its regular use as found in 3. 602 - 603.

Scio me Danais e classibus unum,

et bello Iliacos fateor petiisse Penates.

As another of these verbs look at "testor". It has the idea of invoking or appealing to in a solemn way. This word Dido uses in 4. 492 - 493 when planning her death.

Testor, cara, deos et te, germana, tuumque

dulce caput, magicas invitam accingier artis.

But let me give the list of this class of verbs as they are found in Vergil.

arguo - 11. 392.

cano - 2. 176, 177; 6. 345, 346; 7. 79, 80, 270, 271; 8. 340, 534, 536, 656.

clamo - 2. 232 (2).

fateor - 3. 603; 7. 433; 8. 471; 11. 344; 12. 568 (2), 794.

iuro - 4. 425; 6. 352.

mentior - 2. 540.

minitor - 12. 762.

minor - ^{12.} 655 (2).

monstro - 9. 44.

nego - 3. 201, 202; 4. 335, 428; Ecl. 3. 24.

testor - 2. 433, 434; 4. 493; 11. 220, 221; 12. 581, 582.

vocifero - 7. 300, 301.

Vergil uses only two words that mean to promise. These I pass by by quoting an example of each. In 9. 301 - 302 we have this,

Quae tibi polliceor reduci rebusque secundis,
haec eadem matricae tuae generique manebunt.

And in 4. 487 - 489 we find,

Haec se carminibus promittit solvere montes
quae velit, ast aliis duras immittere curas,
sistere aquam fluviis et vertere sidera retro.

The two words are,

polliceor - 1. 235; 9. 301.

promitto 4. 229, 487, 488, 489 (2).

Some verbs have assumed the idea of saying not because it was a thought contained in their early use but because they had something to do with the spreading of news. Of this class are "fero" and its compounds and "reporto". They have assumed very largely the meaning of saying, but because of their development it seems best to class them by themselves. I pass them with a single quotation found in 2. 229 - 230.

Et scelus expedisce merentem

Laocoonta ferunt.

Vergil like all other writers at times has an indirect statement that depends on a word that is not expressed directly. The thought runs along and everything is in shape for the statement. Then he makes it. There is no trouble in seeing that it is such statement. I find a passage of this sort in l. 443 - 445.

Quod regia Iuno

monstrat, caput acris equi: sic nam fore bello
egregiam et facilem victu per saecula gentem.

But in 2. 189 - 194 Sinon begins Oratio Obliqua without any warning. He has been telling what Calchas had ordered and from that passes on to what he said. Still, this is often the case. Ordering and saying are very closely related. In this connection note also a similar use in 7. 150 - 151.

Diversi explorant: haec fontis stagna Numici,
hunc Thybrim fluvium, hic fonti habitare Latinos.

Here some have gone to investigate and what they tell us on their return is begun with the assumption that we are looking for the report.

Or look at these lines from 7. 578 - 579.

Terrorem ingeminant: Teucros in regna vocari,
stirpem admisceri Phrygiam, se limine pelli.

There has been fear and now the fear increases. There is no time to waste with words that can be dispensed with.

The verbs of carrying reports that take the infinitive are found in the following places.

defero - 4. 299 (2).

fero - 1. 16; 2. 229; 3. 416; 5. 590; 6. 284; 504; 7. 62, 63, 734, 768, 769; 9. 155; 10. 193;

perfero - 5. 665.

reporto - 7. 168.

In the list that follows I give the passages in which we have no word to introduce the indirect statement.

1.444; 2. 191, 194 (2); 4. 191, 193, 293; 7. 151, 470, 578, 579 (2); 9. 232; 10. 77, 78 (2), 79(2), 80 (2), 512; 11. 227, 229, 230 (2), 898(2), 899, 900 (2).

Having gone over the first general class of verbs that depend on another verb I am now ready to take up the second class which I call the

VERBS OF WILLING.

This is a very large class and includes all words that deal with willing and unwilling, even to that which one tries to accomplish with special effort. But it may be clearer to state the general divisions that come under this class and leave the discussion of each until they are taken up in order. There are these ⁴tree classes. 1. Willing and Unwilling. 2. Urging and Compelling. 3. Emotion. Let us now turn to them.

WILLING AND UNWILLING

This class has the following subdivisions. 1. Unwilling.

2. Willing. 3. Desire. 4. Determination. 5. Effort. I now take these up in the order named.

The degree of unwillingness may vary from a mere hesitancy to an absolute refusal. The strongest and most common of these is "recuso". It is regularly followed by the infinitive without a subject as in 2. 607.

Neu praeceptis parcere recusa.

Only once do we find the infinitive with a noun and then it is in the predicate nominative. This is in 2. 704.

Cedo equidem nec, nate, tibi comes ire recuso.

The verb here has the same force as a strong use of "nolo", so we naturally expect to find this case after it since the subject of the finite verb is the same as the predicate noun.

The verbs of this class and the places where each is found follow.

abnego - 2. 637, 638.

abnuo - 10 -8.

caveo - Eccl. 9. 25.

dubito - 6. 806; 7. 311; 8. 614.

fugio - 9. 199.

moror - 11.364; Eccl. 8. 106.

musso - 11. 345.

recuso - 2. 127 (2); 607, 704; 10. 297; 11. 437.

The second part of this class is much larger. These verbs of willing range from a mere assent to a mild wish. It may simply

be suggested that one has the heart to wish for something. It is well to note how these verbs grow gradually from one class to the other. No fast lines separate them. Let us study a few of them.

Look at "audeo" in 9. 690.

Fit manum et procurrere longius audent.

Some of these verbs may denote a mere concern in something without manifesting any lively interest. Such is the case in 3. 450 - 451.

*Numquam deinde cavo volantia prendere saxo
nec revocare situs aut iungere carmine curat.*

Under this class belongs the word "do". Some are inclined to call the infinitive after this word the infinitive of purpose but that does not seem to be its force. Usually it is classed as the complementary infinitive. Often the infinitive clause is best taken as the direct object as in 1. 65 - 66.

*Aeole, namque tibi divom pater atque hominum rex
et mulcere dedit fluctus et tollere vento.*

But there is also another use of it that is illustrated in 1. 319.

Ventrix dederatque comam diffundere ventis.

Here comam is the direct object of the finite verb, "ventis" is one of the indirect objects and the infinitive is the other. Or, one may say, that here is a case of two datives one of which is an infinitive instead of the regular noun that is found in such constructions. This points to the original use of the infinitive as the dative of purpose. Again this infinitive may be an infinitive

tive used for the subjunctive. A similar construction is to be seen in 5. 571 - 572.

quem candida Dido

esse sui dederat monumentum et pignus amoris.

Others may prefer to say that it is better to think of most of the infinitives of this class as being equal to the gerund or gerundive. The passive of this verb is often followed by the infinitive. For an illustration turn to 6. 688 - 689.

Datur ora tueri,

nate, tua et notas audire et reddere voces ?

"Sino" is followed by the infinitive only when the finite verb is active. I give only the passage in ll. 505 as an example.

Me sine prima manu temptare pericula belli.

But the word of this class that is followed by the infinitive most often is "volo" When the subject of it is the same as that of the infinitive the latter always omits the subject. The example from 2. 800 will show this use.

In quasque velim pelago deducere terras.

If , however, there is a change of subjects then both are written as in 2. 641.

Me si caelicolae voluissent ducere vitam.

The verbs of this class with the places where each is found will be given here.

adnuo - 11.19,20.

audeo - 1. 134 (2), 451, 452, 493; 2. 168, 768; 4. 283; 5. 379 (2), 383, 499; 6. 15; 7. 300 (2); 8. 364, 650; 9. 6, 42 (2), 400, 690 (2), 802; 10. 389; 11. 808 (2), 883, 885; 12. 350, 361; Eccl. 3. 32.

curo - 3. 450, 451 (2); 518.

concedo - 3. 700.

do- 1. 66(2), 79, 319, 554, 408, 409 (2), 521, 522; 3. 7, 77; 5. 247, 248, 307, 538, 572; 689; 6. 67, 140, 328, 688, 689, 697; 7. 1 45, 313, 359; 9. 115; 173, 362; 10. 61, 235 (2); 11. 789, 794, 797; 12. 97, 98, 99, 211.

dono - 5. 262; 10. 701 (2).

fido - 5. 69.

patior - 1. 643; 4. 340, 341; 5. 461, 462; 7. 421, 422; 8. 577; 9. 795; 10. 436, 8 47, 904; 12. 480.

permitto - 9. 240; 11. 503, 504; Eccl. 1. 9, 10.

perpetior - 12. 643.

sino - 5. 390; 6. 869; 7. 268; 9. 90, 291; 409; 10. 25, 432, 700; 11. 505, 701; 12. 26, 49, 148, 680; Eccl. 8. 12.

volo - 1. 572, 625, 629, 732 (2); 2. 641, 652, 653, 791, 900; 4. 16, 111; 5. 60, 230, 291, 485, 534, 769 (2); 6. 86, 437, 751, 818; 7. 238, 557; 8. 127, 128, 378; 9. 212; 10. 669; 11. 111, 153, 304, 528, 529; 12. 571, 635, 774, 775, 909; Eccl. 7. 19.

Verbs of desire differ from the preceding only in this that the desire has become stronger. They range from mild to strong wish. Four words each a little stronger than the one before it

will show the field that these words cover. The mildest is found in 4. 112.

Miscerive probet populos aut foedera iungi.

Or there may be a word that expresses hope as in 5. 18.

Hoc sperem Italia contingere caelo.

Again there may be preference as in 4. 108.

Aut tecum malit contendere bello?

And lastly some of these verbs express a strong desire as in 2. 108 - 109.

Saepe fugam Danai Troia cupiere relictam

moliri et longo fessi discedere bello.

Notice in the list of verbs belonging to this class that none of them occur often.

ardeo - 1. 580, 514; 2. 105, 315 (2); 4. 281 (2); 8. 164 (2);
11. 895.

cupio - 2. 109 ⁽²⁾~~94~~; 4. 393, 394; 5. 810; 6. 716 (2), 717;
Ecl. 3. 65; 6. 6, 7.

foveo - 1. 17.

instauro - 2. 451, 452 (2).

maio - 4. 108; 8. 322; 10. 43; 12. 396, 397; Ecl. ^{10.} 53 (2).
Λ

opto - 2. 635; 4. 158, 159; 5. 23; 6. 501; 10. 403, 404;
12. 893 (2).

probo - 4. 112 (2); 12. 814.

quaero - 4. 631; 6. 614; 7. 449; 9. 507; 11. 181.

spero - 1. 543; 2. 657; 4. 292; 337, 383, 384; 5. 18; 6. 526,

527; 9. 158; 9. 561.

Only four verbs fall under the class of determining. The small number may be accounted for by this that I have put certain verbs elsewhere that others would put here. The list is as given below. These verbs are closely related to verbs of ordering. Let this one example suffice. It is from 2. 678 - 679.

Stat casus renovare omnis omnemque reverti

per Troiam et rursus caput abiectare periclis.

constituo - 1. 306, 307, 309 (2);

decerno - 4. 475.

instituo - 6. 143; Hel. 2. 32; 5. 29, 30, 31.

sto - 2. 750 (2), 751; 12. 678, 679.

When willingness has passed through the stages of desire and determination it results in the putting forth of an effort. The fifth and last class of verbs coming under this head are the verbs of effort.

All these verbs will include motion for that is an essential part of effort. The infinitive after many of these verbs is commonly called complementary. They may denote pure purpose as in 1. 527 - 528.

Non nos aut ferro Libyco populare penates

venimus aut raptas ad litora vertere praedas.

Nowhere else does Vergil follow this verb with the infinitive.

Sometimes they denote an attempt to do something as in 2. 792.

Ter conatus ibi collo dare brachia circum,

Under this list list belongs "propero". This verb seems to take the purpose infinitive. At least, Latin students will invariably tell you that purpose is its force when they first come to it and they will take it as an example for purpose expression when they are told to write one. This infinitive does not hold the relation of object as many do. Most certainly it is purpose that the Roman meant when he followed it by the infinitive. In prose it also takes the same construction. Take the passage in l. 745 - 746 and see how it is purpose fully as much as with "venio".

Quid tantum Oceano properent se tingere soles
hiberni.

"Certo" is followed by the infinitive in a number of instances. Viewed in one way the infinitive seems to be a sort of object but viewed in another way it seems to express purpose. Take the following from 5. 194.

Non iam prima peto Mnesthus neque vincere certo.

Mnesthus is struggling hard. What for? To secure the victory. In such a sentence I prefer the interpretation that sees the purpose.

But the verb that is found most frequently in this class is "paro". Look at l. 677 - 678 as a representative line for its use and then see what the thought of such an infinitive is.

Regius accitu cari genitoris ad urbem

Sidoniam puer ire parat.

This is pure purpose to my mind. But to see more of this word let

us turn to 4. 117 - 118.

Venatum Aeneas unaque miserrima Dido

in nemus ire parant.

The supine denotes purpose. But I see no more purpose in "going to hunt" than in "preparing to go". Because of the similarity of these expressions I call both of them purpose.

The long list of words that follow will show how common are these words of effort.

addo - 8. 637.

adgredior - 2. 166; 6. 583, 584.

adorior - 6. 397.

apparo - 9. 146; 10. 453; 11. 116 (2).

certo - 2. 64; 4. 443; 5. 5. 194; 6. 178 (2); 9. 519, 532, 533, 534; 558 (2); 10. 130, 131; Ecl. 5. 9.

conor - 2. 792; 3. 24; 4. 688; 6. 32, 700; 10. 88; 11. 585, 842.

contendo - 1. 158.

experior - Ecl. 8. 67.

facio - 2. 538; 4. 540; 8. 632(2), 634 (2), 710.

insequor - 3. 31, 32.

insto - 1. 423, 424 ⁽²⁾~~54~~, 425 (2); 2. 623; 10. 119 (2).

luctor - 12. 388.

paro - 1. 179 (2), 678; 2. 447; 3. 248, 249, 382; 4. 118, 238, 301; 6. 369; 7. 604, 605, 606 (2), 624; 8. 400, 476; 9. 81, 248, 306 (2); 10. 555, 770; 11. 508, 509, 549; 12. 844; Ecl. 2. 72;

3. 94.

pergo - 6. 198; 12. 586.

proporo - ¹¹/₁ 745; 4. 310, 635; 7. 57, 264 (2).

tendo - 2. 220; 5. 155; 10. 354.

tempto - 1. 721; 12. 104.

venio - 1. 527, 528.

URGING AND COMPELLING

The second division under verbs of willing is ^b that class of verbs that carries with it the idea of urging. Of course that is using the word in a broad sense. This class includes the following parts. 1. Advising. 2. Entreating. 3. Ordering. 4. Forcing.

Only four verbs fall under this head. In making use of them the author suggests in a mild way that which he wishes done. Sometimes these verbs merely tell the facts and that is sufficient to produce the desired result. It is in this sense that we have 6. 292 - 293.

Et ni docta comes tenuis sine corpore vitas

admonet volitare cava sub imagine formae.

Again some of these verbs have the idea of teaching and informing. At this point they come very close to verbs of saying. Notice the use of "doceo" in 5. 598.

Et docuit Priscos celebrare Latinos.

This division also includes the following which is strong advising. Book 2. 32 - 33.

Primusque Thymoetis

duci intra muros hortatur et arce locari.

The verbs of this class are as follows.

admoneo- 6. 293; 9. 109; 11. 232.

moneo - 10. 439; 11. 48; Ecl. 9. 14.

doceo - 4. 434; 5. 598; Ecl. 1. 5; 8. 48.

edocceo - 8. 10, 11, 12 (2), 13, 14.

hortor - 2. 33 (2), 74; 3. 134 (2), 144 (2), 608, 609; 10.
68, 69, 70, 71.

Following close after the above class comes another that is used when one puts his advice in the form of an entreaty. This class has four words. Two examples will be sufficient to show their force. Book 4. 77 - 78 says,

Iliacosque iterum demens audire labores
exposcit.

This illustrates a strong entreaty bordering on a demand. But it is well chosen for the queen is not wholly accountable for her actions. A milder form is seen in 1. 357.

Tum celerare fugam patriaque excedere suadet.

These words are found in these passages.

exposco 4. 77; 9. 192, 193.

oro - 2. 143, 144; 6. 303; 9. 231; Ecl. 2. 43.

peto - 7. 96; Ecl. 1. 37.

suadeo - 1. 357 (2); 3. 364 (2); 10. 10 (2), 366; 11. 253;
12. 813; Ecl. 1. 55.

Six verbs meaning to order are followed by the infinitive.

of these "jubeo" is the only one that is much in use. Even Vergil follows this word two times with the subjunctive. This is so unexpected that I give both of the passages. The one is in Ecl. 5. 15.

Tu deinde iubeto ut certet Amyntas.

The other is in 10. 53 - 54.

Magna dicione iubeto

Karthago premet Ausoniam.

In early Latin this was common but not so in Vergil's time. The regular construction after this verb is seen in l. 577.

Et Libyæ lustrare extrema iubebo.

In the passive this verb is used personally as seen in l. 708.

Toris iussi discumbere pictis.

"Impono" is found with the infinitive only once and then it is used impersonally. This is in 8. 400 - 410.

Cui tolerare colo vitam tenuique Minervæ
impositum.

"Veto" takes the infinitive and never the subjunctive. It is not found in the passive. It is met with first in l. 541.

Bellæ eient primaque vetant consistere terra.

These words and the places where they are found are given in the following.

edico - 3. 235; 11. 463.

impero - 3. 465; 7. 168; 35 (2); 11. 59.

impono - 8. 409.

iubeo - 1. 577, 647, 708; 2. 3, 37 (2), 38 (2), 146, 185, 186; 3. 9, 88, 101, 146 (2), 162, 261, 337 (2), 279 (2), 323, 472; 4. 270, 346, 546; 5. 15, 359, 385, 386, 496, 551, 757, 772, 823 (2), 834, 849 (2); 6. 20, 632; 7. 154, 155 (2), 276, 428, 429 (2), 468, 469 (2), 616, 617; 8. 175, 498, 647; 9. 102, 133; 10. 179, 221 (2), 241, 358; 11. 79, 84 (2), 218, 240, 352, 353; 12. 112 (2), 189, 584 (2), 823, 824 (2), 825, 854; Ecl. 4. 32 (2), 33; 6. 83, 85 (2).

mando - Ecl. 5. 41.

veto - 1. 541; 3. 390; 8. 111, 393 (2); 12. 806; Ecl. 10. 57.

There are eight verbs that carry a meaning stronger than commanding. They reach an end by forcing it. Four of these are "ago" with its compounds and a fifth is a strengthened form of it. But none of them occur any great number of times so that the construction does not seem to have been common. These verbs are very seldom found in the passive when followed by the infinitive.

The most common is "cogo". There is an instance of it in 1. 563 - 564.

Res dura et regni novitas me talia cogunt
moliri et late finis custode tueri.

In 2. 55 there is another word that comes under this same class. The line runs,

Impulerat ferro Argolicas foedare latebras.

The verbs of this class are all positive except "prohibeo". With it the infinitive has the force of an ablative of separation. Look first at this word with an ablative. Book 1. 540.

Hospitio prohibemur harenæ.

This will show more clearly the ablative force of the infinitive.

In 5. 631 we have,

Quis prohibet muros iacere et dare civibus urbem.

The following gives each of the verbs of this class and tells where they occur.

adigo - 6. 696; 7. 112, 114, 115.

agito - 9. 186.

ago - - 3. 4; 683 (2); 7. 239, 393.

ocgo - 1. 564 (2); 4. 413, 414,; 5. 782; 6. 461; 7. 128; 10.

64 (2); 12. 236; 1cl. 7. 7.

impello - 1. 9, 10; 2. 55, 520.

prohibeo - 3. 380; 5. 631 (2); 6. 606; 807.

stimulo - 4. 575.

subigo - 3. 257; 5. 795; 6. 567; 7. 214; 8. 114.

This brings me to the third and last class of verbs of willing. These are the verbs of emotion. This is a class of verbs that lay special stress on the feelings. These verbs are of the following groups. 1. Pleasure. 2. Sorrow. 3. Fear. Some of these are followed by the infinitive of cause. Just why the Grammars make no reference to the causal infinitive is not apparent. But these can be noted as the quotations are given. None of the words of this class are found with the infinitive often.

Four verbs of pleasure are used by Vergil. In 2. 239 we have,

Funemque manu contingere gaudent.

This has the force of an ablative but whether to call it an ablative of specification, or cause is not quite clear.

There is a clear use of the causal infinitive in 6. 392-393.

Nec vero Alciden me sum laetatus euntem
accepisse lacu nec Thesea Pirithonumque.

And the passage in 2. 585 - 586 also brings out fully the causal idea.

Extinxisse nefas tamen et sumpsisse merentis
laudabor poenas.

Verbs of pleasure followed by the infinitive are found in the following passages.

gaudeo - 2. 239; 12. 109.

lactor - 6. 393.

laudo - 2. 585 (2).

miror - 8. 93.

The second class consists of verbs expressing sorrow. In this division are nine words. Notice that four of them are impersonal. From the meaning of these verbs it is only natural that they should express cause. This will come out more fully in reading several lines.

Turning to 2. 12 I find,

Quamquam animus meminisse horret luctuque refugit.

In 7. 770 - 771 are these lines:

Tum pater omnipotens aliquem indignatus ab umbris
mortalem infernis ad lumina surgere vitae.

But let me also turn to the impersonal verbs and see if they have a causal idea. In 4. 385 I find,

Nec me meminisse pigebit Flissae.

Book 5. 196 says,

Extrema pudeat rediisse.

The perfect tense looks upon the act as already completed. The reason for the shame is because they returned last.

In 4. 451 we have,

Taedet caeli convexa tueri.

In this passage the causal idea is not very prominent.

I now give a list of these words.

erubesco - Eccl. 6.2.

fleo - - Eccl. 3. 78.

horreo - 2. 12; 11. 636.

indignor - 7. 771; 12. 786.

miseror - 10. 759.

piget - - 4. 335; 7. 233.

paenitet - 1. 548; Eccl. 2. 34.

pudet -- 5. 196; 9. 598, 599; 12. 230.

tacet - - 4. 451; 5. 617; 10. 888, 889.

Five verbs denoting fear are followed by the infinitive. Of these five one only takes the infinitive of cause. It will be sufficient to quote a few lines to illustrate this class.

In 6. 613 the author says,

Nec veriti dominorum fallere dexteras.

Book 6. 324 says,

Di cuius iurare timent et fallere numen.

The verbs belonging to this class are found in the passages here given.

timeo - 6. 324.

tremesco - 12. 916.

trepido - 9. 114.

stupeo - 12. 709 (2); Ecl. 6. 37.

vereor - 6. 613.

VERBS OF FITNESS

The third general class of verbs that take the infinitive consists of such as describe something fit or proper. Of these there are three classes. Verbs that represent 1. Ability. 2. Propriety. 3. Necessity. These are now taken up in the order named.

ABILITY

There are nine verbs that express power or ability that are followed by the infinitive. Perhaps it would be more correct to say only eight for one of them is "nequeo" which means a lack of power. The most common of these words is "possum". The construction of the infinitive is easily understood by those who use the English language for they have the infinitive after "can" also.

Let me now turn to a study of some of these words. In l. 231-232 we have,

Quid meus Aeneas in te committere tantum,

quid Troes potuere ?

But other words are not so commonly followed by the infinitive. One of these is in 9. 267 - 268.

Si vero capere Italiam sceptrisque potiri
contigerit victori et praedae dicere sortem.

In 7. 312 we have,

Plectere si nequeo superos, Acheronta movebo.

"Sufficio" is found with the infinitive in 5. 21 - 22.

Nec nos obniti contra nec tendere tantum
sufficimus.

We often find "valeo" as in 3. 415.

Tantum aevi longinquae valet mutare vetustas.

In this connection I must call attention to the use of "esse" in the sense of "possible". This was common enough in Greek. Vergil has this use twice. The first passage is in 6. 595 - 596.

Nec non et Tityon, Terrae omniparentis alumnus,
cernere erat.

The second is in 8. 675 - 676.

In medio classis aeratas, Actiae bella,
cernere erat.

It is strange that in these passages it is the same infinitive that is used.

A list of these words will now be given with the references to each.

contigo - 1. 96; 6. 108; 9. 267 (2), 268.

evalco - 7. 756.

nequeo - 1. 713 (2); 6. 508 (2); 7. 312; 8. 265, 618; 9. 289, 497.

possum - 1. 38, 39, 40, 97, 98, 231, 243, 244, 368, 413 (2), 414 (2), 676, 682 (2); 2. 70, 176, 187, 188, 202, 362, 657; 3. 368, 378, 387, 455; 4. 19, 85, 116, 206, 305, 306, 419, 420, 560, 600, 601 (2), 602; 5. 669, 807 (2); 6. 70, 119, 148 (2), 200, 239, 240, 527, 626, 627, 755 (2); 7. 294, 295, 308, 309, 333, 334, 335, 337, 645; 8. 384, 401, 402, 412, 413, 604; 9. 195, 253, 321, 328, 421, 425, 426, 482, 514, 529, 560; 10. 34, 81, 82, 83, 285, 286, 615, 616, 779, 808; 11. 201, 313, 317, 325, 702, 703; 12. 47, 151, 177, 555, 627, 771, 775, 803, 804, 805 (2), 872, 874, 880, 881, 933, Hcl. 1. 79; 2. 24, 4. 27 (2); 6. 24; 7. 10; 8. 40; 9. 69; 10. 34.

queo - 6. 463, 464; 10. 19.

sufficio - 6. 21 (2).

sum -- 6. 596; 8. 676.

vaceo - 1. 373; 10. 625.

valeo - 3. 415; 4. 334; 5. 509; 6. 553; 7. 304; 9. 806; 10. 59; 11. 327, 873 (2); 12. 782; 2. 492; Hcl. 9. 38.

PROPRIETY

Verbs of propriety are used only impersonally. The most common in use are "licet" and "iuvat". In presenting this class I give three sentences that illustrate their use in Vergil.

In l. 551 - 552 we meet "iuvat" the first time.

Quassatam ventis lice-at subducere classem

et silvis aptare trabes et stringere remos.

"Licet" is found first in 4. 538.

Quiane auxilio iuvat ante levatos ?

"praestat" is found with the infinitive several times. I quote from 1. 135.

Sed motos praestat componere fluctus.

The verbs of this class are given below.

convenit - 12. 184.

decet - 5. 384; 10. 94, 613; 11. 117; 12. 737, 799 (2).

iuvat - 1. 203; 2. 27, 28, 586, 587, 660, 776; 3. 282, 283, 606; 4. 497, 538, 660; 6. 135, 487, 488; 7. 628 (2), 740 (2); 9. 514, 613, 615; 10. 55, 56; 11. 130, 131, 168.

libet - 12. 571; Ecl. 2. 29, 30; 3. 36; 10. 59.

licet - 1. 551, 552 (2); 3. 254, 461; 4. 103, 104, 551 (2); 5. 83, 350, 796, 797; 6. 402; 7. 315, 316; 8. 570; 9. 139; 10. 14 (2), 46, 47, 105, 316, 343; 11. 387; Ecl. 1. 40, 41; 8. 8, 9.

placet - 2. 659; 11. 332 (2); 12. 503.

prosum - 9. 92.

praestat - 1. 135; 3. 429, 430, 431; 6. 38.

NECESSITY

Verbs of necessity are a small class. Since there are only two of them and giving four lines will put them before us I will give them in full and then I need not make a list of them.

These words are from 6. 719 - 721.

O pater, anne aliquas ad caelum hinc ire putandumst
sublimis animos iterumque ad tarda reverti

corpora ?

And Ecl. 6. 4 -5 says,

Pastorem, Tityre, pinguis
pascere oportet ovis, deductum dicere carmen.

VERBS OF DESCRIPTION

The fourth and last class of verbs that take the infinitive is made up of words that somehow describe the action of the following verb. This may to a certain degree be true of all verbs that take the infinitive but of this class it is true to a greater extent. The outline of this class will bring out clearly what I mean by these verbs. These verbs describe the action of the infinitive as, 1. Beginning. 2. Ending. 3. Customary.

BEGINNING.

Five verbs that mean to begin take the infinitive. This infinitive is usually classed as complementary. And I may say that this is true of the entire class of verbs that I have called descriptive verbs. In turning to these I take first the words of 7. 528.

Fluctus uti primo coepit cum albescere vento.

In 4. 76 we have,

Incipit fari mediaque in voce resistit.

In 6. 125 he says,

Cum sic orsa loqui vates.

It will be noted that these infinitives are in reality the direct object of the verb on which they depend. Leaving these I

will give the references to the passages of this division.

coepi - 6. 236 (2), 257; 7. 523; 12. 940; Fcl. 6. 35 (2), 36;
7. 18.

incipio - 1. 720; 4. 76, 160; 6. 751; 10. 876; Fcl. 4. 12, 60;
6. 39; 9. 7, 8, 10, 60.

infit - 11. 242.

ingredior - 11. 704.

ordior - 6. 125, 562.

ENDING

In this class there are also five words. Where the preceding class took an infinitive after verbs of beginning this class is after verbs of ending or putting a stop to something. As before I can not do better than give several passages to show how they are used. I turn first to 11. 137 - 138.

Nec cunctis et olentem scindere cedrum
nec plaustreis cessant vectare gementibus arnos.

In 12. 676 Vergil says,

Iam iam fata, soror, superant; absisto morari.

At the tomb of Polydorus Aeneas heard these words found in 3. 44.

Parce pias scelere manus.

The references to these verbs is as follows.

absisto - 6. 309; 8. 404; 11. 408; 12. 676.

cesso - -11. 137, 138, 401 (2), 402; Fcl. 1. 58

desino - 4. 360; 6. 376.

desisto - 12. 60.

parco - - 3. 42.

CUSTOMARY

Only two words fall under this class. Of these "adsuesco" is found but once. Still it is well to bear in mind that I took for an adjective that which some may be inclined to call the perfect participle of this verb. "Soleo" is found a number of times but as the uses are all the same I will give only one example. In 2. 461 - 462 we have,

Unde omnis Troia videri

et Danaum scitae naves et Achaica castra.

This class is found as follows.

adsuesco - 8. 515, 516,.

soleo -- 2. 30, 456, 461, 591; 5. 370; 6. 205, 206,; 7. 176, 741, 754; 12. 768, 769; Ecl. 1. 21, 23; 3. 27; 6. 71; 10. 75.

With this list this study comes to a close. My investigation has been so general that some special lines of study that promised a fruitful field had to be passed by. Let me give a few observations as a

CONCLUSION.

1. The old passive ending "ier" is found in only the following passages: 4. 493; 7. 70; 8. 493; 9. 231; 11. 242.

2. The free use of the infinitive in poetry is due to the following causes: (1). Greek influence. (2). Influence of Early Latin. (3). Poetic freedom.

3. The infinitive is often found in clauses that express cause.

4. The infinitive is often found in sentences where it expresses pure purpose.

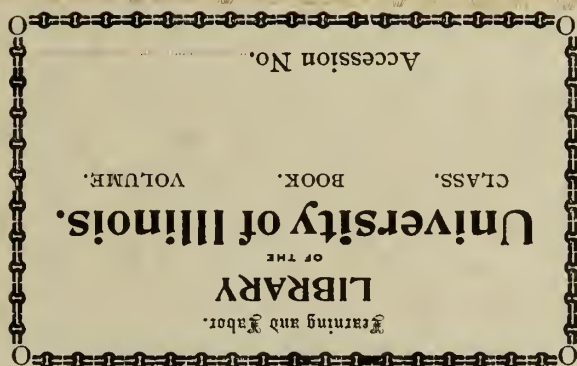
5. In case the infinitive is not confined to the nominative and accusative but may be in any case.

6. The infinitive is freely used after nouns and adjectives.

7. Almost any verb may take an infinitive after it.

- FINIS -





LIBRARY
OF THE

University of Illinois.

CLASS. BOOK. VOLUME.

Accession No.

